Again, physical science recognises one great and truly marvellous principle. That is called the principle of the Conservation of Energy. Energy can never be wasted, can never be diminished, can never be destroyed. It may assume diverse forms, it may be transmuted from one expression to another—at one time as a moving force, at another time as a glowing light and a third time as some other phenomenon. But eliminated it cannot be. To try to put an end to energy is to combat the very purpose of creation. It needs but brief reflection to perceive that there is a corresponding and, in a real sense, a sublimer principle, namely, the Conservation of Life. Life is by Heaven's warrant indestructible. Life can never—on no account be diminished or destroyed. And as we proceed step by step along the scale as life manifests itself in diverse organisms, through its several expressions of assimilation and integration, separation and multiplication, reproduction and perpetuation, and thus ascend higher and higher, we come to human life, where thinkers of different schools have observed, there emerges a principle of great moment, namely, the moral sense. We perceive that the old

law of *conservation* prevails with the most certain and un-
failing application to this moral life of man.. This moral
life of man can never fail—cannot be diminished, cannot be
even resisted. It may appear to be retarded, hindered,
diverted, forced back. But there is one great truth, one
solemn lesson which history emphatically teaches on all
hands, it is the lesson that the moral life of man must thrive,
that the moral law must eventually prevail. It shall be my
endeavour in this chapter to show how this Higher Moral Law
was perceived and appreciated by the ancient Rishis and their
apostolic successors.

The teachings of the Upanishads as' regards the operation,
of God's moral law in the Universe and man/s imperative
duty of observance thereof are of a very high order, having
regard to the stage of world's civilisation and the social con-